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## LITERARY.

For the Liberator.

## CLOSE OF THE YEAR.

Quickly the seasons pass. The flowery spring  
But yesterday came forth along  
Laden with sweets which she is wont to bring,  
And all alive with melody and song.

Herbage and grass luxuriantly grow,  
And buds and blossoms cluster on the trees;  
Vigorous with joy, the merry songsters flow,  
And gaily chaunt the vivifying breeze.

The cattle browse upon the verdant hill,  
And peaceful flocks recline beneath the shade—  
The husbandman wends joyful to till  
The fertile fields, where all his hopes were laid.

Next summer comes. The flowers begin to die,  
And plowing lands open to their lovely son;  
The grass and forest trees were parched and dry,  
Then when they sparkled with the morning dew.

Then autumn came, with chilling frosts and snows,  
To scatter nature's loveliest things around,  
And bid the forest sleep in cold repose,  
Till vernal sun should burst the frozen ground.

Now all have gone, that once were bright and gay;  
They're passed before me like a pleasant dream;  
Thus all I love and cherish seem to pass,  
And life will e'en a fleeting pageant seem.

Delight and love once danced along my road,  
And bright truth darts o'er my heart distilled;  
I know no grief—my soul went up to God,  
And with His watchful love 'twas daily filled.

'Tis was the spring of life,—fresh flowers were strewn  
Where'er I turned my heavenward wandering feet;  
With every sun was happiness renewed,  
And every drop of life's full cup was sweet.

But now 'tis changed!—the current in my veins  
Flows dull and wearily, 'twould stop;  
But still my grateful heart to Thee remains,  
The Lord has been and still will be my prop.

Yes—I am in the autumn of my days—  
Just lingering on the boundary of time;  
But onward, pictured out to fade, I dare lay  
A scene of glory, endless and sublime.

On thy fair brow, inspiring, thoughtless youth,  
The finger of destiny will rest—  
And thou wilt learn, ere long, this simple truth,  
That all the world calls pleasure is not best.

Improve thy days in those pursuits that bring  
True satisfaction to the longing soul;  
Then shall that bloom in everlasting spring  
Where waves of joy will o'er thy bosom roll.

Portland. D. C. C.

For the Liberator.

## THE MARTYR AT REST.

Lamented Leroy! cold in death thy form—  
No demon's shriek thy silent rest;  
Thou hearest not the raging of the storm,  
That now is rolling through the mighty West;

For the cold coil is lying on thy breast,  
O, sweetly rest thee, in a martyr's grave!  
Thy spirit's now rejoicing with the host;  
The flag of Freedom o'er thy dust shall wave,

And round thy mouldering bones shall throng the masses  
Who will wipe the tear from off the mourning captive's eyes.

From the New-York Evangelist.

## THE WITNESS CLOUD.

I.  
Awake! ye warriors of the Truth! wake all,  
Who, for eternal right with God's own sword,  
Stand in your hearts committed; nor recall  
One step already taken, nor one word.

True to that cause, which hath been once avowed,  
Let not your brother's fate your soul appal!  
Not thus were ancient martyrs ever deterred,  
From their own purpose. Hark! on you they call—  
"Prepare! to fill the posts of those that earliest fall!"

II.  
So did those valiant ones of ancient days!  
Toiled, fought and suffered until life was done;  
They felt the truth within them, and could gaze  
On future things, that must be lost or won.

As if they present stood, "True heaven began,  
When angel Faith her own bright scepter outspread,  
When came their red baptism rejecting man,  
They gained immortal vigor from their Head,  
And joined the Witness Cloud—the host of glorious dead!"

III.  
Oh, how it hangs in Heaven—that gorgeous Cloud,  
Rolling its golden folds mid aureole fire,  
And bidding still its pilgrims onward crowd,  
Where rest the martyrs, and where hang their shroud!

How bright the lessons, which their story yields,  
Of mighty deeds and patience under scorn.  
See how the Truth of God their form reveals,  
In shadowy grandeur, from the gates of morn:  
So waits that Witness Cloud for ages yet unborn!

IV.  
Gaze on that Cloud, thou Friend of Hell, account!  
See in each glowing fold the martyr shine,  
In each that martyr's spirit, as it burst  
From racking pains, from every vice of mine.

Role to its lofty home—its throne divine!  
Hark! to that trumpet to the serpent form,  
That thunders forth the groaning sinners,  
That thunders forth the groaning sinners,  
That thunders forth the groaning sinners,  
That thunders forth the groaning sinners,

V.  
Of PERSECUTION, when its whirlwinds rushed  
Around the homes and altars of the saints!  
Those that were fast fastened on their own complaints,  
That they had fast fastened on their own complaints,

See! how the hand of Truth their triumph points,  
And images their glory on the sky!  
Archangel fallen! thou that wert regnant,  
Thine ancient seat of light and power on high,  
Hark! from those very seats, TRUTH shout their victory!

VI.  
The suffering of the faithful and the just,  
Beneath Oppression's hand, and for the oppressed,  
Shall never be in vain! Thy holy TRUTH  
In God's own undeviating word, once placed,  
Firm as the house which Wisdom buildeth, shall rest  
On the deep rock unshaken! 'T shall stand,  
Pouring forth blessings while itself is blessed,  
Growing more strong, more visible, more grand,  
Until, a glorious orb, it shines o'er every land!

VII.  
Written by Miss P. P. Moore, and sung at a meeting in  
Lowell, to commemorate the death of E. P. Lovejoy.

Now "come ye"—for the "storm hath come,"  
The wise have perished and long;  
Ye men of iron hearts and nerves  
Be firm, for truth and strong.

The banner's folds are stained with gore,  
The stars are drenched in blood,  
The eagle's crest is colored with  
The crimson of that blood.

And must the stars New England,  
Upon its steeple stand,  
Bow with its forehead to the south,  
In worship to his God?

And must we speak no more for truth,  
And stand no more for right—  
But when the storm of malice comes,  
A refuge seek in flight?

Never—"is written on the earth,  
His feet have always trod,  
And deeply on his inmost soul,  
'Tis graven by his God.

Never—"there's life within the land;  
The forest oak shall bow  
Beneath the summer breeze, as soon  
As thou, New England, thou.

## INVOCATION.

Spirit of Freedom, oh!  
Oh, pause not in thy flight,  
Till every clime is won,  
To worship in thy light!

## EQUAL RIGHTS.

LETTER III.

## The Pastoral Letter of the General Association of Congregational Ministers of Massachusetts.

Haverhill, 7th Mo. 1837.

DEAR FRIEND,—When I last addressed you, I had not seen the Pastoral Letter of the General Association. It has since fallen into my hands, and I must digress from my intention of exhibiting the condition of women in different parts of the world, in order to make some remarks on this extraordinary document. I am persuaded that when the minds of men and women become emancipated from the thralldom of superstition and 'traditions of men,' the sentiments contained in the Pastoral Letter will be received to with as much astonishment as the opinions of Cotton Mather and other distinguished men of his day, on the subject of witchcraft; nor will it be deemed less wonderful, that a body of divines should gravely assemble and endeavor to prove that woman has no right to 'open her mouth for the dumb,' than it now is that judges should have sat on the trials of witches, and solemnly condemned nineteen persons and one dog to death for witchcraft.

But to the letter. It says, 'We invite your attention to the dangers which at present seem to threaten the FEMALE CHARACTER with widespread and permanent injury.' I rejoice that they have called the attention of my sex to this subject, because I believe if woman investigates it, she will soon discover that danger is impending, though from a totally different source from that which the Association apprehends,—danger from those who, having long held the reins of unwarped authority, are unwilling to permit us to fill that sphere which God created us to move in, and who have entered into league to crush the immortal mind of woman. I rejoice, because I am persuaded that the rights of woman, like the rights of slaves, need only be examined to be understood and asserted, even by some of those who are now endeavoring to smother the irrepressible desire for mental and spiritual freedom which glows in the breast of many, who hardly dare to speak their sentiments.

The appropriate duties and influence of women are clearly stated in the New Testament. Those duties are unobtrusive and private, but the sources of mighty power. When the mild, dependent, softening influence of woman upon the sternness of man's opinions is fully exercised, society feels the effects of it in a thousand ways. No one can desire more earnestly than I do, that woman may move exactly in the sphere which her Creator has assigned her; and I believe her having been displaced from that sphere has introduced confusion into the world. It is, therefore, of vast importance to herself and to all the rational creation, that she should ascertain what are her duties and her privileges as a responsible and immortal being. The New Testament has been referred to, and I am willing to abide by its decisions, but I must enter my protest against the false translation of some passages by the MEN who did that work, and against the perverted interpretation by the MEN who undertook to write commentaries thereon. I am inclined to think, when we are admitted to the honor of studying Greek and Hebrew, we shall produce some various readings of the Bible a little different from those we now have.

The Lord Jesus defines the duties of his followers in his Sermon on the Mount. He lays down grand principles by which they should be governed, without any reference to sex or condition:—Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven. I follow him through all his precepts, and find him giving the same directions to women as to men, never even insinuating upon the distinction now so strenuously insisted upon between masculine and feminine virtues; this is one of the anti-Christian 'traditions of men' which are taught instead of the 'commandments of God.' Men and women were CREATED EQUAL; they are both moral and accountable beings, and whatever is right for man to do, is right for woman.

But the influence of woman, says the Association, is to be private and unobtrusive; her light is not to shine before man like that of her brethren; but she is passively to let the lords of the creation, as they call themselves, put the bushel over it, lest peradventure it might appear that the world has been benefited by the rays of her candle. So that her quenched light, according to their judgment, will be of more use than if it were set on the candlestick. 'Her influence is the source of mighty power.' This has been the flattering language of man since he laid aside the whip as a means to keep woman in subjection. He spares her body; but the war he has waged against her mind, her heart, and her soul, has been no less destructive to her as a moral being. How monstrous, how anti-Christian, is the doctrine that woman is to be dependent on man! Where, in all the sacred Scriptures, is this taught? Alas! she has too well learned the lesson which MAN has labored to teach her. She has surrendered her dearest rights, and been satisfied with the privileges which man has assumed to grant her; she has been amused with the show of power, whilst he has absorbed all the reality into himself. He has adorned the creature whom God gave him as a companion, with baubles and gewgaws, turned her attention to personal attractions, offered her the vanities of the world, and made her the instrument of his selfish gratification, a plaything to please his eye and amuse his hours of leisure. 'Rule by obedience and by submission,' or in other words, study to be a hypocrite, pretend to submit, but gain your point, has been the code of household morality which woman has been taught. The poet has sung, in sickly strains, the loveliness of woman's dependence upon man, and now we find it echoed by those who profess to teach the religion of the Bible. God says, 'Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?' Man says, depend upon me. God says, 'HE will teach us of his ways.' Man says, believe it not, I am to be your teacher. This doctrine of dependence upon man is utterly at variance with the doctrine of the Bible. In that book I find nothing like the softness of woman, nor the sternness of man; both are equally commanded to bring forth the fruits of the Spirit, love, meekness, gentleness, &c.

But we are told, 'the power of woman is in her dependence, flowing from a consciousness of that weakness which God has given her for her protection.' If physical weakness is allowed to, I cheerfully concede the superiority; if brute force is what my brethren are claiming, I am willing to let them have all the honor they desire; but if they mean to intimate, that mental or moral weakness belongs to woman, more than to man, I utterly disclaim the charge. Our powers of mind have been crushed, as far as man could do it, our sense of morality has been impaired by his interpretation of our duties; but no where does God say that he made any distinction between us, as moral and intelligent beings.

'We appreciate,' say the Association, 'the unobtrusive prayers and efforts of woman in advancing the cause of religion at home and abroad, in leading religious inquirers to THE

PASTOR for instruction.' Several points here demand attention. If public prayers and public efforts are necessarily ostentatious, then 'Anna the prophetess, (or preacher,) who departed not from the temple, but served God with fastings and prayers night and day,' and 'spoke of Christ to all them that looked for redemption in Israel,' was ostentatious in her efforts. Then, the apostle Paul encourages women to be ostentatious in their efforts to spread the gospel, when he gives them directions how they should appear, when engaged in praying, or preaching in the public assemblies. Then, the whole association of Congregational ministers are ostentatious, in the efforts they are making in preaching and praying to convert souls.

But woman may be permitted to lead religious inquirers to the Pastors for instruction. Now this is assuming that all pastors are better qualified to give instruction than woman. This I utterly deny. I have suffered too keenly from the teaching of man, to lead any one to him for instruction. The Lord Jesus says, 'Come unto me and learn of me.' He points his followers to no man; and when woman is made the favored instrument of rousing a sinner to his lost and helpless condition, she has no right to substitute any teacher for Christ; all she has to do is, to turn the contrite inquirer to the 'Lamb of God which taketh away the sins of the world.' More souls have probably been lost by going down to Egypt for help, and by trusting in man in the early stages of religious experience, than by any other error. Instead of the petition being offered to God,—Lead me in thy truth, and TEACH me, for thou art the God of my salvation,—instead of relying on the precious promises,—What man is he that feareth the Lord? him shall HE TEACH in the way which he shall choose.—I will instruct thee and TEACH thee in the way which thou shalt go—I will guide thee with mine eye—the young convert is directed to go to man, as if he were in the place of God, and his instructions essential to an advancement in the path of righteousness. That woman can have but a poor conception of the privilege of being taught of God, who he alone can teach, who would turn the religious inquirer aside from the fountain of living waters, where he might slake his thirst for spiritual instruction, to those broken cisterns which can hold no water, and therefore cannot satisfy the panting spirit. The business of men and women, who are ORDAINED of God to preach the unsearchable riches of Christ to a lost and perishing world, is to lead souls to Christ, and not to Pastors for instruction.

The General Association say, that 'when woman assumes the place and tone of man as a public reformer, our care and protection of her seem unnecessary; we put ourselves in self-defense against her, and her character becomes unnatural.' Here again the usurpation of the duties of men and women as moral beings, that what is virtue in man, is vice in woman; and women who dare to obey the command of Jehovah, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression,' are threatened with having the protection of the brethren withdrawn. If this is all they do, we shall not even know the time when our chastisement is inflicted; our trust is in the Lord Jehovah, and in him is everlasting strength. The motto of woman, when she is engaged in the great work of public reformation should be,—The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? She must feel, if she feels rightly, that she is fulfilling one of the important duties laid upon her as an accountable being, and that her character, instead of being 'unnatural,' is in exact accordance with the will of Him to whom, and to no other, she is responsible for the talents and the gifts confided to her. As to the pretty simile, introduced into the 'Pastoral Letter,' 'If the vine whose strength and beauty is to lean upon the trellis work, and half conceal its clusters, thinks to assume the independence and the overshadowing nature of the elm,' &c. I shall only remark that it might well suit the poet's fancy, who sings of sparkling eyes and coral lips, and knights in armor clad; but it seems to me utterly inconsistent with the dignity of a Christian body, to endeavor to draw such an anti-scriptural distinction between men and women. Ah! how many of my sex feel in the dominion, thus unrighteously exercised over them, under the gentle appellation of protection, that what they have leaped upon has proved a broken reed at best, and oft a spear.

Thine in the bonds of womanhood,

SARAH M. GRIMKE.

LETTER IV.

## SOCIAL INTERCOURSE OF THE SEXES.

Andover, 7th Mo. 27th, 1837.

MY DEAR FRIEND,—Before I proceed with the account of that oppression which woman has suffered in every age and country from her protector, man, permit me to offer for your consideration, some views relative to the social intercourse of the sexes. Nearly the whole of this intercourse is, in my apprehension, derogatory to man and woman, as moral and intellectual beings. We approach each other, and mingle with each other, under the constant pressure of a feeling that we are of different sexes; and, instead of regarding each other only in the light of immortal creatures, the mind is fettered by the idea which is early and industriously infused into it, that we must never forget the distinction between male and female. Hence our intercourse, instead of being elevated and refined, is generally calculated to excite and keep alive the lowest propensities of our nature. Nothing, I believe, has tended more to destroy the true dignity of woman, than the fact that she is approached by man in the character of a female. The idea that she is sought as an intelligent and heaven-born creature, whose society will cheer, refine and elevate her companion, and that she will receive the same blessings she confers, is rarely held up to her view. On the contrary, man almost always addresses himself to the weakness of woman. By flattery, by an appeal to her passions, he seeks access to her heart; and when he has gained her affections, he uses her as the instrument of his pleasure—the minister of his temporal comfort. He furnishes himself with a house-keeper, whose chief business is in the kitchen, or the nursery. And whilst he goes abroad and enjoys the means of improvement afforded by collision of intellect with cultivated minds, his wife is condemned to draw nearly all her instruction from books, if she has time to peruse them; and if not, from her meditations, whilst engaged in those domestic duties, which are necessary for the comfort of her lord and master.

Surely no one who contemplates, with the eye of a Christian philosopher, the design of God in the creation of woman, can believe that she is now fulfilling that design. The literal translation of the word 'help-meet' is a helper like unto himself; it is so rendered in the Septuagint, and manifestly signifies a companion. Now I believe it will be impossible for woman to fill the station assigned her by God, until her brethren mingle with her as an equal, as a moral being; and lose, in the dignity of her immortal nature, and in the fact of her bearing like himself the image and superscription of her God, the idea of her being a female. The apostle beautifully remarks, 'As many of us have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ'

Jesus.' Until our intercourse is purified by the forgetfulness of sex,—until we rise above the present low and sordid views which entwine themselves around our social and domestic interchange of sentiment and feelings, we never can derive that benefit from each other's society which it is the design of our Creator that we should. Man has inflicted an unspeakable injury upon woman, by holding up to her view her animal nature, and placing in the background her moral and intellectual being. Woman has inflicted an injury upon herself by submitting to be thus regarded; and she is now called upon to rise from the station where man, not God, has placed her, and claim those sacred and inalienable rights, as a moral and responsible being, with which her Creator has invested her.

What but these views, so derogatory to the character of woman, could have called forth the remark contained in the Pastoral Letter? 'We especially deplore the intimate acquaintance and promiscuous conversation of females with regard to things "which ought not to be named," by which that modesty and delicacy, which is the charm of domestic life, and which constitutes the true influence of woman, is consumed.' How wonderful that the conceptions of man relative to woman are so low, that he cannot perceive that she may converse on any subject connected with the improvement of her species, without swerving in the least from that modesty which is one of her greatest virtues! It is designed to insinuate that woman should possess a greater degree of modesty than man? This idea I utterly reprobate. Or is it supposed that woman cannot go into scenes of misery, the necessary result of those very things, which the Pastoral Letter says ought not to be named, for the purpose of moral reform, without becoming contaminated by those with whom she thus mingles?

This is a false position; and I presume has grown out of the never-forgotten distinction of male and female. The woman who goes forth, clad in the panoply of God, to stem the tide of iniquity and misery, which she beholds rolling through our land, goes not forth to her labor of love as a female. She goes as the dignified messenger of Jehovah, and all she does and says must be done and said irrespective of sex. She is in duty bound to communicate with all, who are able and willing to aid her in saving her fellow creatures, both men and women, from that destruction which awaits them.

So far from woman losing any thing of the purity of her mind, by visiting the wretched victims of vice in their miserable abodes, by talking with them, or of them, she becomes more and more elevated and refined in her feelings and views. While laboring to cleanse the minds of others from the malaria of moral pollution, her own heart becomes purified, and her soul rises to nearer communion with her God. Such a woman is infinitely better qualified to fulfill the duties of a wife and a mother, than the woman whose false delicacy leads her to shun her fallen sister and brother, and shrink from naming those sins which she knows exist, but which she is too fastidious to labor by deed and by word to exterminate. Such a woman feels, when she enters upon the marriage relation, that God designed that relation not to debase her to a level with the animal creation, but to increase the happiness and dignity of his creatures. Such a woman comes to the important task of training her children in the nurture and admonition of the Lord, with a soul filled with the greatness of the beings committed to her charge. She sees in her children, creatures bearing the image of God; and she approaches them with reverence, and treats them at all times as moral and accountable beings. Her own mind being purified and elevated, she instills into her children that genuine religion which induces them to keep the commandments of God. Instead of ministering with ceaseless care to their sensual appetites, she teaches them to be temperate in all things. She can converse with her children on any subject relating to their duty to God, can point their attention to those vices which degrade and brutalize human nature, without in the least defiling her own mind or theirs. She views herself, and teaches her children to regard themselves as moral beings; and in all their intercourse with their fellow men, to lose the animal nature of man and woman, in the recognition of that immortal mind wherewith Jehovah has blessed and enriched them.

Thine in the bonds of womanhood,

SARAH M. GRIMKE.

LETTER V.

## CONDITION IN ASIA AND AFRICA.

Groton, 8th Mo. 15th, 1837.

MY DEAR SISTER,—I design to devote this letter to a brief examination of the condition of women in Asia and Africa. I believe it will be found that men, in the exercise of their usurped dominion over woman, have almost invariably done one of two things. They have either made slaves of the creatures whom God designed to be their companions and their coadjutors in every moral and intellectual improvement, or they have dressed them like dolls, and used them as toys to amuse their hours of recreation. I shall commence by stating the degrading practice of SELLING WOMEN, which we find prevalent in almost all the Eastern nations.

Among the Jews.—Whoever wished for a wife must pay the parents for her, or perform a stipulated period of service; sometimes the parties were solemnly betrothed in childhood, and the price was the bride-wealth.

In Babylon, they had a yearly custom of a peculiar kind. In every district, three men, respectable for their virtue, were chosen to conduct all the marriageable girls to the public assembly. Here they were put up at auction by the public clerk, while the magistrate presided over the sales. The most beautiful were sold first, and the rich contended eagerly for a choice. The most ugly, or deformed girl was sold next in succession to the husband, and assigned to any person who would take her with the person actually imported women to the British settlements in order to sell them to rich Europeans, or nabobs, who would give a good price for them. How the importers acted a right touch to those of them is not mentioned; but it is probable that the women themselves, from extreme poverty, or some other cause, consented to become articles of speculation, upon consideration of receiving a certain remuneration. In September, 1815, the following advertisement appeared in the Calcutta Advertiser:

FEMALES RAFFED FOR. It is known, that six fair young ladies, with two sweet engaging children, late imported from Europe, have the roses of health blooming on their cheeks, and joy sparkling in their eyes, and being amiable temper and highly accomplished, whom the most indifferent cannot behold without rapture, are to be raffed for next door to the British gallery.

The enemy of a good could not have devised a better mode of debasing an immortal commodity, than by turning her into a saleable commodity; and hence we find that wherever this custom prevails, woman is regarded as a

mere machine to answer the purposes of domestic combat or sensual indulgence, or to gratify the taste of her oppressor by a display of personal attractions.

Weighted in the balance with a tyrant's gold,  
Though nature cast her in a heavenly mold,  
I shall now take a brief survey of the EMPLOYMENTS of women in Asia and Africa. In doing this, I have two objects in view: first to show, that women are capable of acquiring as great physical power as men, and secondly to show, that they have been more or less the victims of oppression and contempt.

The occupations of the ancient Jewish women were laborious. They spent their time in spinning and weaving cloth for garments, and for the covering of the tents, in cooking the food, tending the flocks, grinding the corn, and drawing water from the wells.

Of Trojan women we know little, but we find that—  
'Andromache, though a princess and well beloved by her husband, fed and took care of the horses of Hector.'

So in Persia, women of the middling class see that proper care is taken of the horses. They likewise do all the laborious part of the house work.

The Hindoo women are engaged in every variety of occupation, according to the caste of their husbands. They carry water on their heads, and various articles to market in baskets on their heads, cook food, tend children, weave cloth, reel thread and wind cocoons.

The Thibetian women of the laboring classes are inured to a great deal of toil. They plant, weed, reap, and thresh grain, and are exposed to the roughest weather, while their indolent husbands are perhaps living at ease.

Females of the lower classes among the Chinese endure much labor and fatigue as the men. A wife sometimes drags the plough in rice fields with an infant tied upon her back, while her husband performs the less arduous task of holding the plough.

The Tartar women in general perform a greater share of labor than the men; for it is a prevalent opinion that they were sent into the world for no other purpose, but to be useful and convenient slaves to the stronger sex. To use some of the Tartar tribes of the present day, females manage a horse, hunt a javelin, hunt wild animals, and fight an enemy as well as the men.

In the island of Sumatra, the women do all the work, while their husbands lounge in idleness, playing on the flute with wreaths of globe amaranth on their heads, or racing with each other, without saddle or stirrup, or hunting deer or gambling away their wives, their children, or themselves.

The status under their own and children as slaves, and sell them whenever they choose. The Moors are indolent to excess. They lie whole days upon their mats, sleeping and smoking, while the women and children perform all the labor. Owing to their indolence, they are very much infected with venereal disease, and as they consider it beneath their dignity to remove this annoyance, the task is imposed on the women. They are very impatient and tyrannical, and for the slightest offence beat their wives most cruelly.

In looking over the condition of woman as delineated in this letter, how amply do we find the prophecy of Jehovah to Eve fulfilled, 'Thy husband will rule over thee.' And yet we perceive that where the physical strength of woman is called into exercise, there is no inferiority in this respect; she performs the labor while man enjoys what are termed the pleasures of life.

I have thought it necessary to adduce various proofs of my assertion, that men have always in some way regarded women as mere instruments of selfish gratification; and hope this sorrowful detail of the wrongs of woman will not be tedious to thee.

Thine in the bonds of womanhood,

SARAH M. GRIMKE.

LETTER VI.

## WOMEN IN ASIA AND AFRICA.

Groton, 8th Mo. 15th, 1837.

DEAR FRIEND,—In pursuing the history of woman in different ages and countries, it will be necessary to exhibit her in all the various situations in which she has been placed. We find her sometimes filling the throne, and exercising the functions of royalty. The name of Semiramis is familiar to every reader of ancient history. She succeeded Ninus in government of the Assyrian empire; and to render her name immortal, built the city of Babylon. Two millions of men were constantly employed upon it. Certain dykes built by order of this queen, to defend the city from inundations, are spoken of as admirable.

Nictris, wife of Nabonadus, the Evil-erodach of Scripture, was a woman of great endowments. While her husband indulged in a life of ease and pleasure, she managed the affairs of state with wisdom and prudence.

Zenobia queen of Palmyra and the East, is most remarkable among Asiatic heroines. She was a woman of great talents and courage, and with her own hand and sword overcame all the obstacles presented by laws and customs. She knew the Latin, Greek, Syrian, and Egyptian languages; and had drawn up her own an abridgement of oriental history. She was a companion and friend of her husband, and accompanied him on his hunting excursions with eagerness and courage equal to his own. She displayed the effeminate of a novel carriage, and often appeared on horseback in military costume. Sometimes she marched several miles on foot, at the head of the troops. Having revenged the murder of her husband, she ascended the throne, and for five years governed Palmyra, Syria, and the East, with wonderful wisdom and wisdom.

Previous to the introduction of Mohammedism into Java, and women often held the highest offices in the government, and even now not uncommon for the widow to retain the authority that belonged to her deceased husband.

Other instances might be adduced to prove that there is no natural inferiority in woman. Not that I approve of woman's holding the reins of government over man. I maintain that they are equal, and that God never intended fallen man with limited power over his fellow man; and I regret that circumstances have prevented woman from being more deeply involved in the guillotine which appears to be inseparable from political affairs. The few instances which I have mentioned prove that intellect is not sexed; and doubtless if woman had not almost universally been depressed and degraded, the page of history would have exhibited as many eminent statesmen and politicians among women as men. We are much in the situation of the slave. Man has asserted and assumed authority over her. He has, by virtue of his power, deprived us of the advantages of improvement, which he has lavishly bestowed upon himself, and then, after having done all he could to take from us the means of proving our equality, and our capability of mental cultivation, he throws upon us the burden of proof that God created man and woman equal, and endowed them, without any reference to sex, with intelligence and responsibilities, as rational and accountable beings. Hence in Hindostan, even women of the higher classes are forbidden to read or write; because the Hindoos think it would inevitably spoil them for domestic life, and assuredly bring some great misfortune upon them. May we not trace to the same feeling, the disadvantages under which women labor even in this country, for want of an education, which would call into exercise the powers of her mind, and fortify her soul with those great moral principles by which she would be qualified to fill every department in social, domestic and religious life with dignity?

In Hindostan, the evidence of women is not received in a court of justice. In Burmah, their testimony is not deemed equal to that of a man, and they are not allowed to ascend the steps of a court of justice, but are obliged to give their testimony outside of the building.

In Siberia, women are not allowed to step across the foot-prints of men, or reindoor; they are not allowed to eat with men, or to partake of particular dainties. Among many tribes, they seem to be regarded as impure, unholly beings.

The Mohammedan law forbids pigs, dogs, women and other impure animals to enter a mosque; and the hour of prayer must not be preceded by a female, a madman, a drunkard, or a deprecating person.

Here I am reminded of the resemblance between the situation of women in heathen and Mohammedan countries, and our brethren and

sisters of color in this Christian land, who are despised and cast out as though they were unclean. And on precisely the same ground, because they are said to be inferior.

The treatment of women as wives is almost uniformly the same in all heathen countries. The ancient Lydians are the only exception; peculiar customs are so much observed by them that it is difficult to ascertain the truth. Probably they arose from some great benefit conferred on the state by women.

Among the Druses who reside in the mountains of the Anti Libanus, a wife is often divorced on the slightest pretext. If she asks her husband's permission to go out, and he says, 'Go,' without adding 'but come back again,' she is divorced.

In Siberia, it is considered a wife's duty to obey the most capricious and unreasonable demands of her husband, without one word of expostulation or inquiry. If her husband is dissatisfied with the most trifling particulars of her conduct, he tears the cap of vulgarity from her head, and this constitutes a divorce.

A Persian woman, under the dominion of the kindest master, is treated much in the same manner as a favorite animal. To vary her personal graces for his pleasure, is the object and aim of her existence. As moral or intellectual beings, it would be better for them to be among the dead than the living. The mother instructs her daughter in all the voluminous queries, by which she herself acquires premature ascendancy over her absolute master; but all that is truly estimable in female character is utterly neglected.

Hence we find women extravagantly devoted to adorning their persons. Regarded as instruments of pleasure, they have been degraded into mere animals, and have found their gratification principally in the indulgence of personal vanity, because their external charms procured for them, at least a temporary ascendancy over those who held in their hands the reins of government. A few instances must suffice, or I shall exceed the limits I have prescribed to myself in this letter.

During the magnificent prosperity of India, marriages were conducted with great pomp; and with the progress of luxury and refinement, women became expensive, rather than profitable in a pecuniary point of view. Hence probably arose the custom of wealthy parents giving a handsome dowry with their daughters. On the day of the nuptials, the bride was conducted by her female relations to the bath, where she was anointed with the choicest perfumes, her hair perfumed and powdered, her eyebrows deepened with black and powder, and the tips of her fingers tinged with rose color. She was then arrayed in marriage robes of brilliant color; the girdle and bracelets were more or less costly.

Notwithstanding the Chinese women have no opportunity to rival each other in the conquest of hearts, they are nevertheless very fond of ornaments. Bunches of silver or gold flowers are always interspersed among their tresses, and sometimes they wear the Chinese parasol, made of silver gilt. It moves with the slightest motion of the wearer, and the spreading of its glittering aigrette on the middle of the head, and the wings wave over the front. A Chinese ballad says,—The pearls and precious stones, the silk and gold with which a woman so studiously bedecks herself, are a transparent varnish which makes all her defects the more apparent.

The Moorish women have generally a great passion for ornament. They decorate their persons with heavy gold ear-rings, necklaces of amber, coral and gold; gold bracelets; gold chains and silver bells for the ankles; rings in the fingers, &c. &c. The poorer class wear glass beads around the head, and curl the hair in large ringlets. Men are proud of having their wives handsomely dressed.

The Moors are not peculiar in this fancy. Christian men still admire women who adorn their persons to gratify the lust of the eye and the pride of life. Women, says a Brahminical expositor, are characterized by an insatiable love of jewels, fine clothes, &c. &c. I cannot deny this charge, but it is only one among many instances, wherein men have reproached us with those very faults and vices which their own treatment has engendered. Is it any matter of surprise that women, when naturally deprived of the means of cultivating their minds, of objects which would elevate and refine their passions and affections, should seek gratification in the toys and the trills which now too generally engage their attention?

I cannot close this, without acknowledging the assistance and information I have derived, and shall continue to derive on this part of my subject, from a valuable work entitled 'Condition of Women,' by Lydia M. Child. It is a worth the perusal of every one who is interested in the subject.

Thine in the bonds of womanhood,

SARAH M. GRIMKE.

## TEMPERANCE AGENCY.